

In the background of this general view, under the window, is a confession box profusely decorated with human bones.

chandeliers, urns, etc. Huge piles of bones in the four corners have tunnels through them for ventilation, and behind these again are other piles for future use. An entrance fee and "offerings" for souvenirs and for masses for the dead from visitors provide the monks with a substantial income.

From all such spiritual hoaxes true Christians must turn away in disgust,

(We reproduce the gruesome pictures with this article, not to appear sensational, but with the hope that some sincere Roman Catholics may be led to reject such pious frauds of their church and seek and accept the glorified, risen Saviour and his message of salvation that brings light, life and joy.)

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for corruption can never bring redemption and liberation. To Roman Catholics deceived by such frauds of their priests we recommend the warning of the Apostle Peter—whom they claim to be their first pope:

"Ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ as of a lamb without spot or blemish."

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THE CLERICAL-FASCIST BETRAYAL OF FRANCE

By J. J. MURPHY

(NOW that France has been cleared of its Nazi invaders, it is important for the record to make clearly known those who were responsible for its betrayal into the hands of Hitler. The following well-documented article by Dr. Murphy not only supplies the facts, but also a warning lest the forces behind that betrayal regain power in the new set-up of liberated France.)

FASCIST AGGRESSION started only after the Lateran Pact between the Pope and Mussolini in 1929. From then on it began to spread like wildfire in the Catholic countries of Europe. The results in Austria, Portugal, Spain, Poland and Germany are sufficiently known to most well-informed people. In his authoritative work, *That Day Alone*, Pierre van Paassen summarizes the immediate results of that tie-up as follows¹:

"The actions of Dollfuss, to whom the Pope's Secretary of State wired papal blessing on the termination of the blood bath of Vienna; the triumph of Fascism in Spain and the subsequent reception by the Supreme Pontiff of the leaders of the 'Falange'; the praise periodically bestowed on the Fascist State of Portugal in 'Osservatore Romano' . . . the Romanization of the Coptic communion in Ethiopia after the Italian conquest—these are but a few of the incidents that focused attention on the Vatican's profound interest and role in the major events of our time."

These are facts that are well known, but they are only a part of a much larger plan of Catholic Action. Only a comparatively few, for instance, know of the part played by the Catholic church in the betrayal and temporary

destruction of democracy in France. That is the subject of this article. But in order to understand fully what happened in the Spring of 1940, when the French army, the French morale and the French Republic collapsed suddenly to the astonishment and dismay of the democratic world, it is necessary first to go back half a century to the time when the groundwork of the collapse was carefully laid.

THE DREYFUS AFFAIRE

The unceasing attempts of the 19th-century Popes had failed to overthrow the French Republic. But this did not discourage the Jesuits from hatching new plots to re-establish a reactionary government in France. In each country they work toward their goal by different means shaped to meet the necessities of the local situation. In the United States control of politicians has been their key to power. But in France, constantly on the verge of war, control of the ruling clique of army officers was their objective. Through their private schools catering to royalist and other wealthy reactionaries, they became the confidants and secret advisers at St.-Cyr, the West Point of France, where all top army officers are trained.

The cold, calculating Jesuit strategy knew that the best way to turn French Catholics against the Republic was to

¹ Pierre van Paassen, *That Day Alone*, page 459.

make them believe that it was a mere front for Jews and Freemasons who plotted the destruction of the church. In 1894 they turned their campaign of hatred against the Jews into a national crisis by leveling perjured charges of treason against a Jewish army officer and banishing him to Devil's Island. The Catholic press grew livid with rage against Jews and Freemasons. A wave of anti-Semitism equal to Hitler's arose. There were threats to "strangle the last Freemason with the bowels of the last Jew."

A shamefaced acknowledgment of the Jesuit anti-Dreyfus plot is made by a devout and liberal Catholic author, Yves R. Simon. In his book, *The Road to Vichy*, page 69, he owns up to this "devastating scandal of the Catholic world standing to a man or nearly so in favor of a judicial error." He also adds:

"Nearly all French Catholics, blinded by passions . . . supported the version of Captain Dreyfus' guilt. Now it was a fact that Captain Dreyfus was innocent and that the treason had been committed by another captain, named Esterhazy. But Dreyfus was a Jew, Esterhazy was not; consequently the guilty one had to be Dreyfus . . . The real facts mattered little . . . With few exceptions, French Catholics committed themselves unreservedly in the anti-Dreyfus campaign and against justice."

ACTION FRANCAISE

Even long after Captain Dreyfus was exonerated before the world through the noble work of Emile Zola, Anatole France and others, at the end of several years in exile and torture, Jesuit Catholicism stood by its calumnies and the perjured sentence of the court, as Yves Simon admits. Then when the democratic French government took badly-needed measures against the Catholic church to curb its Clerical politics, the Jesuits working

underground used this as a new weapon in their campaign against the French Republic. They cried, "Persecution!" They kept alive the fires of anti-Semitic hatred to such an extent that when Pierre Laval in 1942 was chided by democrats for his cruelty to Jews, he could justify himself by saying, "I am only applying to Jews the same treatment prescribed centuries ago by the Catholic church." (N. Y. Times, Sept. 18, 1942.) During the Dreyfus affair, Pope Leo XIII conferred high papal honors on Edouard Drumont, author of the notorious book *La France Juive* ('Jewish France') in which he accuses the Jews of ritual murder. (*Jewish Encyclopedia*, vol. X, p. 127)

The Jesuits are known to be utterly unscrupulous as to what means they use to gain their ends. So it is no surprise to learn that in their intrigues against the French Republic they made use of two Catholic women of the French nobility, Countess Hélène de Portes and Marquise Marie Louise de Crussols, the mistresses of the two last Premiers of France, Daladier and Reynaud, to gain as much secret information as possible. These mistresses are known to have paid visits to Otto Abetz, leading fifth columnist of France and later puppet ruler in Paris under Hitler.

By similar token, it is no more surprising to find that in France the two leaders of Clericalism throughout the present century, Charles Maurras and Léon Daudet, were both agnostics. They published the *Action Française*, leading royalist-fascist daily in France. They were brilliant writers and fanatical 'political Catholics.' No one in the Catholic church from prelate to peasant rejected their leadership because they disowned both the doctrine and the morals of Jesus Christ.

Catholic William Teeling, author of *The Pope in Politics*, briefly describes (p. 211) the growth and development of *Action Française*, political faction and newspaper, that was the pulse of French Clericalism:

"As long ago as the end of the 19th century, there was started an organization called the *Action Française*, which had its own newspaper. . . . Bit by bit the organization developed into a great Royalist, Conservative, Right-Wing body. Soon most of its members were prominent Catholics, and bishops and other clerics joined it. . . . It certainly advocated many of the doctrines advocated by the Popes in different encyclicals."

"In the meantime the *Action Française*, which had supported Catholicism through the difficult period before the War [World War I] was now fast reaping its reward. It became more and more the leader in Catholic activities, and above all in political activities, but its policy was one of complete nationalism, and advocated placing the State in a position of power compared to the Church that was only equalled by Fascism in Italy."

In spite of their devotion to Catholic reaction, the strongly nationalist leaders of *Action Française* resented the pronounced pro-Germanism of Pope Pius XI and especially his strong condemnation of French occupation of the German Ruhr after World War I. Over-sensitive to their quips, the proud pontiff condemned their paper. The cautious Jesuits resented this show of independence on the part of the pope; they considered premature the elation and aggression that he was starting to show as a result of his recent success in saddling Fascism on Catholic Italy.² Jesuit Cardinal Billot, a Frenchman, who had crowned Pius XI as Pope of Rome, resigned his cardinalate in protest against the condemnation of *Action*

² See pamphlet *Clerical Fascism in Italy*, by J. J. Murphy.

Française. It was a warning to the Pope not to enforce his condemnation too strictly. As it turned out later, the Pope's condemnation of *Action Française* was a mere gesture. No one took it very seriously. French bishops continued to give the publication their secret backing. The French laity in general continued to read it as usual. It continued to be sold on the front steps of Catholic churches. The Pope made clear that it was not the Fascist doctrines of *Action Française* that he condemned by giving tacit approval to its sister journal *Candida* to which its editors contributed regularly. Nor did the Pope utter a word of disapproval against other Clerical-Fascist journals which merely paraphrased *Action Française* in coarser language, such as *Gringoire* or *Je Suis Partout*.

In 1939, the ban on *Action Française* was lifted when it was serving Hitler's purpose to perfection by spreading disunity and defeatism throughout France just when the German armies were about to strike. After the years of so-called condemnation, *Action Française* was stronger than ever. It had made remarkable progress during those years. Catholic Yves Simon (p. 42) says of it during its years of condemnation: "Then many of its readers felt a pious indignation; but as long as the *Action Française* simply calumniated Jews, Freemasons, socialists and Christian democrats, they never doubted the veracity of their paper. Powerful among the intelligentsia, the *Action Française* exercised at the time we are describing an almost complete dictatorship over Catholic intellectual circles." He adds later on (p. 65): "The spirit of *Action Française* made enormous progress during the 13 years of its condemnation, and this progress was not

only the work of unbelievers and refractory Catholics; it was in large part the work of Catholics."

CLERICAL-FASCIST MOVEMENTS

Out of *Action Française* at a most critical moment in French history there sprang full-fledged Catholic-Fascist movements. The best known of these were the *Croix de Feu* (literally, 'Fiery Cross') and the *Cagouards* ('Hooded Men'). The founder of the *Croix de Feu* was Colonel de la Rocque, a high army officer, one of the so-called 'Jesuits of St.-Cyr.' John Gunther in *Inside Europe* (p. 204) calls him "French Fascist No. 1 . . . He founded a private army like Hitler." Of his background he adds: "His milieu is upper middle class, Roman Catholic, illiberal." Just as Hitler had the backing of millionaires like Catholic Fritz Thyssen, so de la Rocque was financed by wealthy Catholic reactionaries like de Wendel, Ernest Mercier, and Mumm the champagne magnate.

Pierre Cot, former Minister of Aviation in France, in his book *Triumph of Treason* (p. 78) says: "The *Cagouard* plot was the French version of the Franco insurrection in Spain. This was in 1937. In 1940 the *Cagouards* formed the staff of Pétain's new [Vichy] regime . . . The connections between the French *Cagouards* and the German, Italian and Spanish organizations were proved not only by the origin of their armaments but by unequivocal documents and the pattern of their activities." The pro-Clerical nature of Fascism in Italy, Germany and Austria has been proved elsewhere.³

Current Biography of 1940 states (p. 648): "Documentary evidence later

³ See pamphlets *Clerical Fascism in Austria*; *Clerical Fascism in Italy*; *How the Catholic Church Helped Hitler to Power* by J. J. Murphy.

revealed that Pétain's name, along with Laval's, was among those in the Fascist scandal of the 'Hooded Men'." No one can contradict the devout French Catholic and royalist Georges Bernanos, when he regretfully admits: "There are certainly far too many Catholics in France who applaud methods of which the abject efficacy is apparent both in Austria and Spain."⁴

The real power behind Colonel de la Rocque, the man who fashioned him to his own designs, was General Weygand, under whom he served in Africa, Poland and elsewhere. Weygand has always been too good a Jesuit to do his own dirty work; he chose and placed in the limelight colleagues who could do his work even better than he himself could: de la Rocque to head the Fascist terrorists; Gamelin to lead French armies to disaster; Pétain to be bell-wether of a Fascist France. John Gunther in the book quoted above says (p. 197): "Weygand's Catholicism—he is a fanatical Catholic—naturally made him suspect to the Left. They accused him of political ambitions, of having turned St.-Cyr into a royalist-Catholic nest . . . Weygand is naturally the white hope of the Right and the terrier-darling of the Fascist Leagues."

WEYGAND—'UP TO HIS NECK IN JESUITS'

The arch-traitor of France was undoubtedly General Weygand, tool of the Jesuits. Crafty and ruthless, he used others as willing tools in the destruction of democracy in France, while he lurked in the background pulling strings until the time for the kill was at hand. He was a made-to-order tool for the Jesuits. They held him in their power because they knew the secrets of his early life: how they rescued him from apparent illegitimacy, spon-

⁴ *A Diary of My Times*, page 10.

sored his upbringing in a royal family, and made a place for him, a Belgian alien, at the exclusive West Point of France, St.-Cyr.⁵ Little wonder that Clemenceau, the great French premier, said of him: "Weygand is brilliant. He is resolute. He knows what he wants, and he is up to his neck in Jesuits. And of the Jesuits, we know what they think of republics and of the French Republic in particular." Elsewhere he said: "Weygand is the most dangerous of the clerical-military clique." Also: "If the Republic is ever overthrown by a coup d'état, it will come from him."⁶

Weygand's twisted character, bigoted and fanatic, is the past-perfect participle of Jesuit training. Pierre Cot (p. 265) describes him as follows:

"Dry and methodical, he lacked humanity, sensitivity and imagination. His small, shriveled frame enclosed a narrow and uncultured mind. Belgian by birth, he entered St.-Cyr as a foreigner, without examinations. . . . 'He has a curious resemblance to a weasel,' said Painlevé; still more he resembled an old woman. He was famous in the Army for his ostentatious bigotry. . . ."

Similarly John Gunther (p. 197) quoting Clemenceau highlights the subtlety and danger that lurked in Weygand's warped soul:

"He is a man—how shall I say it?—dangerous, capable of going far in a moment of crisis. . . . You don't know what he did or what he's about."

As heir to Generalissimo Foch's glory and prestige, General Weygand was considered France's leading strategist

⁵ Cf. John Gunther, *op. cit.*, p. 196: "Rumor will not die that he was an illegitimate son. . . ." Pierre van Paassen, *op. cit.*, p. 488: "Weygand was born in Belgium and brought up in France on the estate of the late Empress of Mexico, the demented Carlotta."

⁶ The first two quotations of Clemenceau are quoted from van Paassen, *op. cit.*, pp. 487-8. The second is quoted from Pierre Cot, *op. cit.*, p. 265.



Acme

GENERAL MAXIME WEYGAND

" . . . up to his neck in Jesuits"

and military authority. Supreme power over its military destiny from 1918 on lay in his hands and that of his small group of satellites like Generals Gamelin and Pétain. He was chosen to be the Trojan Horse of Clerical Fascism. Placed in the key military position of the one country that blocked Fascist domination of the European continent, it was his task to betray it into the hands of the enemy. This he accomplished by five carefully planned steps. They deserve to be discussed one by one:

1. Demoralization of the French Army

Weygand's first step toward direct betrayal to Fascism was to leave the French army so disorganized and demoralized in time of peace that Nazi

victory would be assured. He had knowledge of Nazism's open threat to attack France by surprise. His strategy of betrayal was to deceive France into thinking it was strong when in reality it was pitifully weak. Through his Jesuit-trained puppet, General Gamelin, a graduate of St. Stanislaw's College, he saw to it that the Little Maginot Line was no more than a name, its shoddy fortifications an open door to German aggressors. Through other fellow-Catholic officers of Fascist mentality, Pétain and Darlan, he dominated the High Military Committee that on December 30, 1936, as well as at later times, voted down every move to increase the French Air Force, *even after its utter weakness had been demonstrated by the Nazi invasion of the Rhineland*. Pierre Cot, Minister of Aviation at that time tells us (p. 178) how Premier Sarraut, wishing to oppose the German threat with force, learned to his amazement on consulting French military experts "that the French Army had not one anti-aircraft gun, not one anti-tank gun, and that it was incapable of partial mobilization and of active resistance to Hitler."

The failure of Weygand and his clique to prepare for the predestined attack by Hitler continued right up to the declaration of war in 1939 and after. André Simone, a first-hand witness, in his work *J'Accuse* (p. 344) tells how in the winter of 1939-40 the French Army lacked blankets and heavy shoes. He adds too: "In the second month of the war . . . they were producing less planes than before the war." The army at that time was under the command of General Gamelin, who, Pierre Cot tells us (p. 263), was named Commander-in-Chief "on the recommendation of Weygand and with the assent of Pétain."

When the real Nazi attack was opened in the Spring of 1940, the utter disorganization of the French Army was revealed in all its nakedness. Pierre Cot (p. 262) tells us that before the fall of France in the late Spring of 1940 the French Army was so lacking in trained signal corps men that one part did not know what the other was doing, and the General Staff did not know what any of them were doing. He also reveals (p. 197) how most of the officers were so corrupted with Fascist propaganda emanating from top military officials that they "were the first to retreat, without blowing up the bridges or firing a shot." He rightly attributes this disastrous condition of the French Army to the evil influence and deliberate negligence of General Weygand.

2. The 'Red' Menace

Early in World War II when Gen. Weygand was supposed to be in the Near East working out a joint strategy with General Wavell of England, he spent much of his time secretly and illicitly in France urging French attacks on Russia, one by way of Murmansk and another simultaneously by way of the Black Sea. This at a time when Poland was prostrate and millions of Germans were drawn up in battleline along the border about to invade France! What was the aim of France's greatest strategist in his country's hour of great peril in leaving his important post of duty to create dissension in Paris with his fantastic plans and to foster intrigue against a country 2,000 miles away that had never made the slightest threat to invade France? Pierre van Paassen (p. 497) answers as follows:

"Maxime Weygand, in advocating an expedition against the Soviet Union, merely sought to get into Herr Hitler's good

graces. He wanted to make an attempt to change and transform the war into a holy alliance against Russia. . . . In other words, he attempted to incorporate France into the Fascist bloc by a detour. He tried to convey the message to Hitler that France, at least the French ruling clique, had no desire to fight him and that he and his friends did not look on Fascism as an evil but as a supreme good. . . ."

3. Sabotage of Near-East Defense

At the beginning of World War II Gen. Weygand was sent to the Near East to organize the French armies and to work out with the British Commander-in-chief in Africa a defense plan for the Suez canal and its approaches. Weygand refused to cooperate, much less pool forces with the British, picked quarrels with General Wavell; refused to move French troops to Egypt, which Mussolini was threatening with increasing troop concentrations. Van Paassen (p. 494) says: "To the amazement of British staff officers Weygand hotly disputed General Wavell's allegations that the Duce had anything but the best of intentions toward France." He quoted his friend Pierre Laval to prove it. This at a time when Fascists were parading in Italy demanding the cession of Nice, Corsica and French colonies in North Africa!

4. Double-cross of the British Army in Flanders

In the late Spring of 1940, after his friend and co-worker General Gamelin had compromised the defense of France, Gen. Weygand had himself appointed Commander-in-Chief with supreme command of the French army, navy and air force. Doubtless he felt that he could then surrender to Hitler and put the blame, if need ever arose, on his diffident and subservient predecessor. On his arrival in France, the Belgian High

Command offered to take over on their left flank the part of the French line that had been withdrawing without firing a shot. Weygand curtly refused. Pierre van Paassen (p. 499) narrates later developments in these words:

"Weygand began by quarreling with the British over the technique of the withdrawal from Belgium and then ordered French divisions to fall back without first informing the Belgians or the British of his decisions. The front was thrown into hopeless confusion. But Weygand was playing his own game. At last he had the reins in his hand and was steering the French Republic toward the harbor into which he had wanted to steer her for a long time—perdition. In the cabinet he had an able second in *le faux frère*, Marshal Henri Philippe Pétain the mythical hero of Verdun, who had counseled surrender in the previous war, back in 1917 and 1918."

5. The Actual Betrayal

When Weygand took command in the Spring of 1940 the rank-and-file French soldiers were patriotic, well-disciplined and burning with a desire to fight the Nazi invaders. The military situation of France was not hopeless. It was far better in every respect than that of the Nazis in 1944 who fought stubborn delaying actions for months in Italy and even in Western Europe when defeat was certain. At the very worst the French Army in 1940 could have fought a fierce rearguard action, while the bulk of its troops could have retreated swiftly to the coast and been transported to England and North Africa by the combined navies of France and England. The British in fact offered to mass every possible ship in the Mediterranean and Atlantic fleets for this purpose. Most of the French cabinet, as well as the presidents of the Senate and Chamber of Deputies, had agreed on such a plan. How the Clerical traitors squelched it

is best narrated by van Paassen (p. 500) when he describes an emergency meeting of the French government at Tours where it had taken refuge:

"When this plan was brought to the attention of Weygand at Tours on June 13, 1940, in a cabinet meeting, both he and Pétain vetoed it. One who was present at that session has declared that the attitude of General Weygand not only surprised the cabinet members but 'filled every man present with stupefaction.' This stupefaction turned to icy horror when Weygand in icy tones mentioned capitulation. The General was asked if in his opinion the military situation had degenerated to such a point that no other course of action was left. It was then that he gave the answer that unmasked him and his intentions. 'It is not that the military situation is so bad,' he replied, 'but if you gentlemen do not ask for an armistice, there will be Communism in France.'"

General Weygand gave no orders to fight the Nazis. His one and only order to his armies was to keep falling back. The officers he had demoralized by Fascist propaganda abandoned their troops. When the crisis increased and the government had retreated to Bordeaux, Weygand plotted with Pierre Laval, forced weak-kneed President Reynaud to resign, put Marshal Pétain in his place. Pierre Cot (p. 264) summarizes Weygand's betrayal in these words:

"Weygand lost the war by refusing to fight in the réduit Breton [on a narrowed-down front in Brittany] or in the Colonial Empire. He dishonored himself by giving the cabinet false information—the false news of a Communist revolution in Paris—to frighten the government and induce it to ask for an armistice."

Pétain on taking over immediately made an abject surrender to Hitler, prevented the French fleet from fleeing to safety and ordered the arrest in North Africa of Mandel, Daladier, Delbos and others who had fled there with

the purpose of organizing resistance to Germany. Georges Mandel, member of the last French cabinet, after being arrested in North Africa and transported to Vichy France was murdered by members of Pétain's Gestapo.

After the execrable French surrender and armistice, Gen. Weygand, now a member of the Vichy government, was sent to command French troops in North Africa. Though the army there was not large, there were enough well-trained soldiers to keep Hitler in Europe and to cooperate with General Wavell to throw Mussolini out of Tripoli. Weygand made it his purpose to prevent any French opposition to Hitler and to use his position to allow the Nazis to penetrate all North Africa. Van Paassen (p. 506) says of Weygand in North Africa after the armistice:



ROBERT MURPHY, JESUIT-TRAINED DIPLOMAT WHO ARRANGED THE 'DARLAN EXPERIMENT' IN NORTH AFRICA.

"He facilitated the Duce's attack on Egypt by allowing Italian and later German armored equipment to be landed in Tunis. He next permitted German troops to filter into Morocco, into Algiers, and into Senegal for the occupation of strategic positions in the Reich's eventual drive against the Western Hemisphere. . . . It was Weygand who, without being compelled to do so, handed Hitler the pistol directed at the heart of America."

PETAINE AND LAVAL

Not much needs to be said of Weygand's fellow traitors, Pétain and Laval. As soon as they established their Vichy government to do Hitler's work in France better than he could have done it himself, virtual union of Church and State was established within a few days, obviously according to a pre-arranged plan. A Catholic prelate was attached to Vichy diplomatic staffs in foreign countries. A Msgr. Boyermas was "religious attaché" to the Vichy staff in Madrid, where Pétain as ambassador to Franco a few years previous had been cheered by the *Falange* with cries of "Down with France! Long live Pétain!"

The Vichy government immediately gave admittance and full recognition to Catholic religious Orders that had been banned from France for political plotting against the Republic. Freemasonry was abolished and Jews persecuted. Catholic instruction was introduced in public schools and soon after Catholic schools received State support. The historic democratic motto of the French Republic, "Liberty, Equality and Fraternity," was torn down from public buildings to be replaced with a Catholic-Fascist catch-phrase similar to that of the Nazis, "Labor, Family and Fatherland."

Pétain's burning Catholicism is well known. It so dominated his mind that the Jesuit social ideal of a return to

medievalism became almost a mental obsession with him. In the *New York Post* of April 1, 1942, he is described as follows:

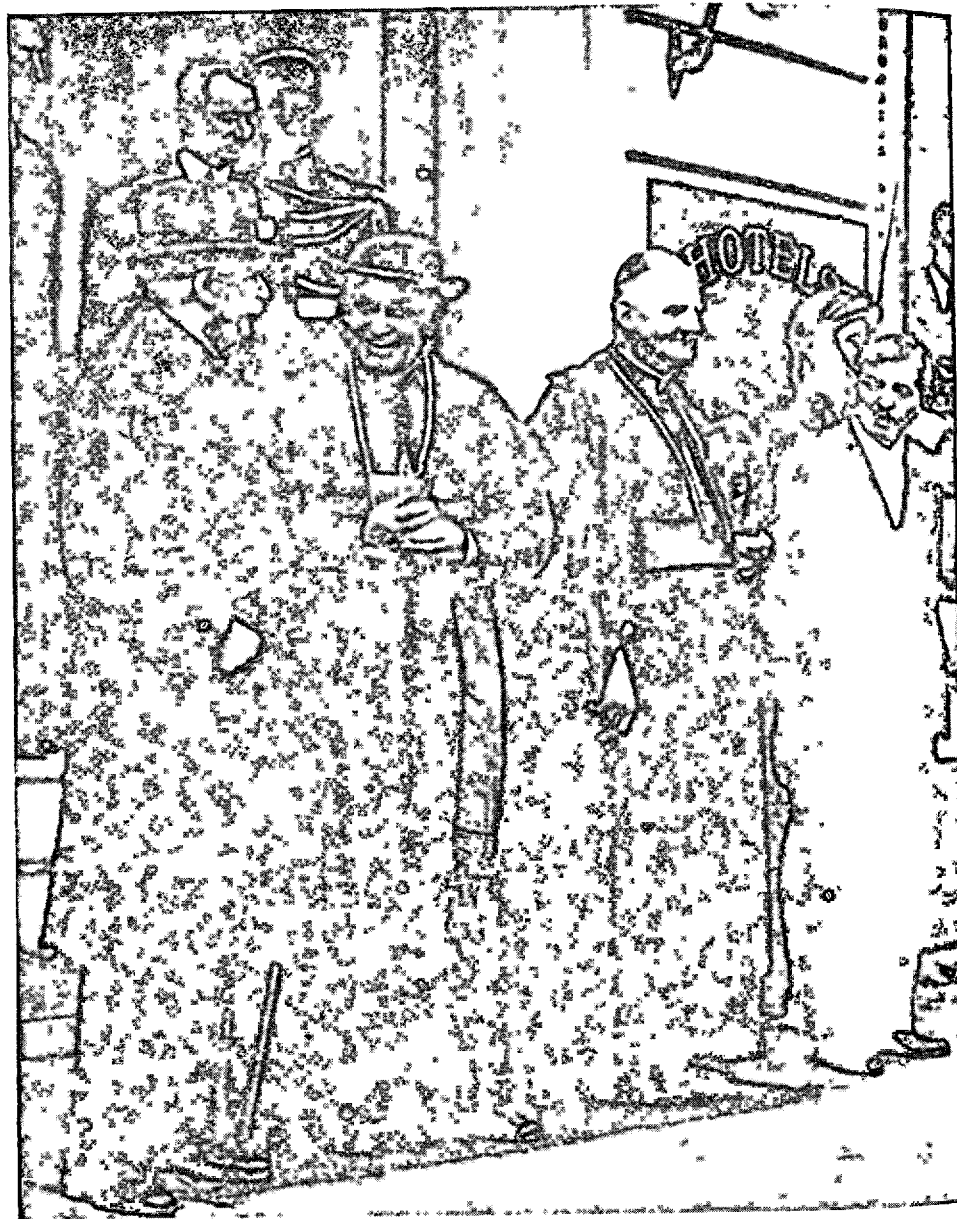
"He is obsessed by several religio-political foibles. . . . He is a puppet of a religious-political *Weltanschauung* (philosophy) that is fundamentally anti-British and anti-American. . . . Pétain's *Weltanschauung* is that French defeat is really a blessing. Now the real Christian France, as Pétain would have it, with patriarchal employers and landlords and devout employees and peasants can be resurrected."

Pierre Laval is a "devout Catholic," as *Current Biography* of 1940 (p. 484) remarks. On his visit to Mussolini in 1935, when he came to an understanding with Fascism and assented to the projected rape of Ethiopia, he was lavishly received by Pope Pius XI who made him a papal nobleman, a 'Prince of the Church,' thus conferring on him one of the highest Vatican titles. When he returned to Paris a few days later, he was greeted at the station by a parade of the Clerical-Fascist organization, the *Croix de Feu*. A few years later he entertained Hitler's foreign minister von Ribbentrop in Paris and, as *Current Biography* notes, "helped Hitler by seeing that France had nothing to do with the policing of the Saar plebiscite." In this he cooperated with the Catholic bishops of the Saar who urged the overwhelming Catholic population to vote for annexation to Hitler Germany. The *N. Y. Times* of November 11, 1942, pertinently observed that when Laval went to meet Hitler in Munich the previous day he was "attended only by his envoy to the Vatican, Léon Berard."

VATICAN APPROVAL OF VICHY FASCISM

The Catholic church was overcome with joy at the destruction of the French Republic and the establishment of the Pétain-Laval puppet dictator-

REVIEWING VICHY TROOPS



This photograph, taken after the Pétain-Laval regime came to power, shows two Roman Catholic Cardinals with Chief of State Marshal Pétain and Chief of Government Pierre Laval reviewing a parade of Vichy-French troops.

Left to right: Marshal Pétain; Cardinal Suhard, Archbishop of Paris; Cardinal Gerlier, Archbishop of Lyon (in Vichy France), and Pierre Laval.

ship. *The Catholic International*, summer edition of 1942, could scarcely restrain its glee at the government-enforced Catholicizing of France. It went on to say:

"The days of [Jewish Premier] Léon Blum, of Socialism and Freemasonry are gone forever in France . . . Isn't it all glorious? France has lost her navy and regained her soul."

Current Biography of 1940 (p. 648) says: "The Vatican, through its official organ (*Osservatore Romano*) approved Pétain as head of the reconstruction of France, saying that he was 'an inspiration to the youth of France.'"

The N. Y. *Times* of October 6, 1942, reported:

"Emanuel Cardinal Suhard, Archbishop of Paris, issued in the name of the church yesterday an appeal to the people to support with frank and complete loyalty the government of Henri Philippe Pétain."

"The Archbishop of Toulouse in a statement reaffirms his loyalty to Marshal Pétain."

The same newspaper in its issue of July 20, 1942, recalled that Cardinal Gerlier of France said in 1940, "France is Pétain." It also remarked in the same issue that Cardinal Baudrillart "was the churchman who represented the spirit of collaboration in its most extreme form." Speaking of Cardinal Baudrillart, Yves R. Simon, ardent Roman Catholic, in his book, *The March of Liberation*, (p. 41) admitted:

"A few days later he brought to the government of Marshal Pétain an adherence worth an army. Then he became, and remained until his death, one of the leaders of collaboration with the Nazis. He was lavish in his encouragements to the 'French legionaries' who, having donned the German uniform and sworn allegiance to Hitler, went to Russia to fight and die in order to make definitive the victory of the Nazis and the enslavement of the French people."



JEFFERSON CAFFERY

Ardent Catholic, newly-appointed Ambassador to liberated France, was formerly U. S. Ambassador to Brazil

CONCLUSION

While the tactics used by the Jesuit strategists in their war against democracy vary with each country, their over-all strategy is the same. The betrayal of France is a classic example of their master plan: The Catholic people are taught that Jews and Freemasons are plotting against them; they are given a sense of inferiority and wounded pride, plus a persecution complex; they become religiously class-conscious, aggressive, militant; they come to identify themselves more and more, socially and politically, with the church. In short, Catholics are led to believe that the only way to save their country is

to overthrow the "Jewish-Communist government." Weygand and Pétain did not believe they were traitors. They had been deceived by their church into believing that the destruction of the French Republic was the only way to save France. They considered themselves superpatriots and the only true Frenchmen.

The Vatican's fanatical hatred of the French Republic is of long standing and well known to European statesmen. It is news only to Americans who seem afraid even to inform themselves of the well-documented facts in the matter. The so-called "saintly" Pope Pius X (soon to be canonized) expressed that hatred in even more unvarnished terms than other popes. He called France "*The diabolic trinity of Freemasonry, Christian democracy and modernism.*" Like the popes before and after him, he counted upon the armies of Germany as "the instrument chosen by God to punish France." Count Carlo Sforza, who is anything but a radical, is not afraid to publish these and other facts that every American should know about the pro-Fascism of the Vatican in his recent authoritative work, *Contemporary Italy*.¹ Of Pope Pius X's fierce desire to see the French Republic destroyed by Germany in the First World War, Sforza further declares:

"When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French, and in his naivete he said:

"Thus they will understand that they must become obedient sons of the Church."

But it was left to Hitler's armies in 1940 to accomplish this with the help of Catholic Generals Weygand and Pétain.

¹ *Contemporary Italy*, by Count Carlo Sforza, p. 105, E. P. Dutton, 1944, \$3.50.

HITLER'S 'PERSECUTION' OF CATHOLICS

MANY are still puzzled at the persecution of Catholic priests and people in Nazi-occupied countries despite the Vatican's tie-up with the Axis from the beginning. No less puzzled and chagrined have been those Catholic priests and people themselves. In Germany itself, as was once pointed out by Catholic George N. Shuster who visited there before Pearl Harbor, freedom-loving Catholics, after being released from Gestapo prisons, were amazed to behold high prelates of their church parading through the streets in Nazi-bedecked automobiles. They were equally astounded at the Catholic hierarchy's praise of "Our Fuehrer" at their annual conference at Fulda in 1936, and again by their endorsement of Hitler's war at their meeting in 1940. They still fail to understand why the present Pope's signature (with that of Von Papen) still stands at the end of the Vatican's concordat with Hitler's Reich.

This seeming contradiction is fully explained in our book, "*Behind the Dictators*," where it is proved that throughout history the Roman Catholic church has been the greatest persecutor of its own people, and always employed the authoritarian civil power to which it was allied to kill off its own members who failed to fall in line with its political plans. The 'heretics of history' have usually been Catholics who led the great liberating movements against combined Church-State oppression.

A good example of this may be seen in the opposition of Catholics to the Vatican-supported Franco rebellion and subsequent regime. Not only were Catholic priests and people brutally

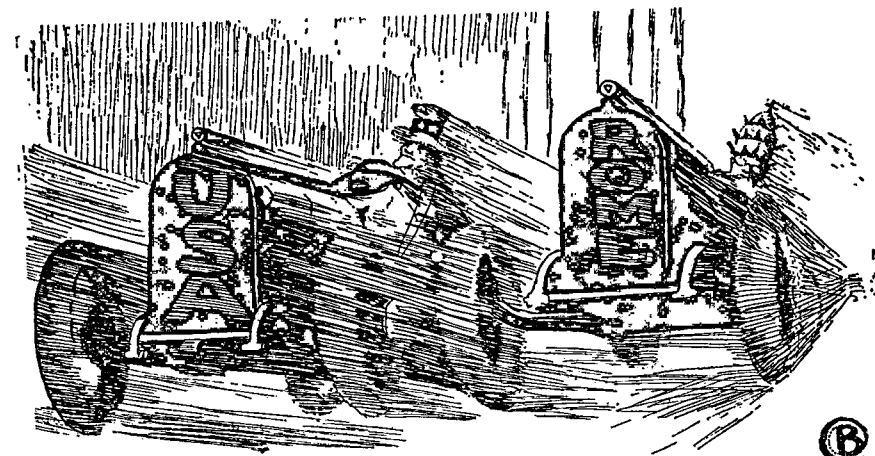
killed and imprisoned without protest from their church authorities because of their defense of the Spanish Republic, but even a cardinal of Spain (Vidal) was forced to flee the country and died in exile because he acted likewise against the wishes of the Vatican. We had a reminder of this in a letter to the N. Y. *Times* of last September 7, written by José Antonio De Aguirre, President of the Basque Government-in-Exile, in protest against the pretensions of Señor Cardenas, Franco's ambassador in Washington, that Franco's regime is Christian. He declared:

"As the legitimate and freely elected representative of the Basque people, who are both Catholic and democratic to their very roots, I protest against Señor Cardenas' attempt to whitewash the present regime of oppression ruling the Spanish state and the Basque country with the principles of Christian civilization, thus jeopardizing universal values, of which the Spanish dictator and his friends have no monopoly.

"Those who were responsible for the death of a million people, those who sanctioned the German aviation's de-

struction of Guernica, the first test of totalitarian war, those who imprisoned and shot Basque priests and thousands of patriots . . . these people may say that their state is ruled by Fascist principles, but they may not state with decorum that it is ruled by Christian principles."

What adds to the confusion is that now, when the tide has turned against the Fascists, Catholic officialdom which tied its policy to the Axis, will take credit for Catholic anti-Fascists who risked and sacrificed their lives to protest against the Axis criminals who were in league with Catholic church authority. As reported from Rome to the N. Y. *Herald Tribune* of last June 9 by its correspondent Russell Hill: "In the past the Vatican has opposed revolutionary forces by working with the Mussolinis, Francos and Pétains . . . Today, however, the Vatican seems to have made a significant shift of policy, hoping to gain the same ends by collaboration with the Anglo-Saxon powers."



WHO WILL WIN?

—Courtesy "The Good Citizen"